

Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

PUBLISHED BY N. WHITING.

No. 18.

NEW-HAVEN, SATURDAY, SEPTEMBER 29, 1827.

VOL. XII.

Missionary Intelligence.

THE SEVEN CHURCHES IN ASIA.

[Concluded from p. 259.]

Sardis.

April 25.—We left Philadelphia at half after ten; and, in seven hours, arrived at a coffee house, an hour's distance from Sardis. We have the famous Acropolis of that city in full view. To the left of our route, we observed numerous hills, thrown into such singular forms, as to leave no doubt that earthquakes have often here performed their work of destruction. Our day's journey was along the route of the Younger Cyrus, when he commenced his expedition against his brother. We are informed, that there are as many as sixty Greek houses and one church in a short circuit.

April 26.—This morning I have visited Sardis—once the splendid capital of Lydia, the famous residence of Cræsus, the resort of Persian Monarchs, and one of the most ancient and magnificent cities of the world. Now how fallen! The ruins are, with one exception, more entirely gone to decay, than those of most of the ancient cities which we have visited. No Christians reside on the spot: two Greeks only work in a mill here, and a few wretched Turkish huts are scattered among the ruins. We saw the churches of St. John and the Virgin, the Theatre, and the building styled the Palace of Cræsus; but the most striking object at Sardis is the Temple of Cybele. I was filled with wonder and awe, at beholding the two stupendous columns of the edifice, which are still remaining: they are silent but impressive witnesses of the power and splendor of antiquity. I read, amidst these ruins, the Epistle (Rev. iii. 1—6) addressed to the Church once fixed here. What an impressive warning to Christian churches! *A name to live while dead!* Is not the state of religion in Britain precisely such as to threaten punishment like that which has befallen Sardis? A certain portion of religion is at present popular: the world approximates a certain distance toward religion, and many persons who would pass for religious seem disposed to advance at least half way toward the world. Does not this neglect of watchfulness end in many *defiling their garments*? And if this negligence does not give place to *remembrance and repentance*, and to a *strengthening of the things which remain and are ready to die*, the consequence will be equally fatal! May God preserve us from the fate of Sardis!

From Sardis to Thyatira.

From Sardis we took the direction of Thyatira; and first had to cross the celebrated Plain, on

which Cyrus overthrew the Empire of Lydia.—Upon arriving on the banks of the Hermus, we found that the ferry-boat had been destroyed; and that it would be necessary, in consequence, to ford the river: this appeared to be rather a dangerous enterprise, as the river is both wide and deep: happily a fine Turkish youth undertook to be our guide; and, riding gallantly at our head, he conducted us to the other side in safety: the water reached to the breasts of the horses. We now approached the immense multitude of lofty barrows or tumuli, which have so justly attracted the admiration of travellers: they cover a very large extent of ground; and are, in general, of very regular formation: we were, of course, particularly struck with that which is considered the Tumulus of Halyattes; and which is, probably, the largest artificial hill in the world; but the *tout ensemble*, more than all, engaged my attention. What a most extraordinary burying ground!—Here, you are ready to exclaim with the prophet—*All the kings of the nations, even all of them, lie in glory, every one in his own house.* (Isaiah xiv. 18.) Beyond the tumuli, we passed the Gyrgan Lake to the right. After a ride of six and a half hours, we arrived at Mermere: this is a fine large village with a northern aspect, and defended on the south by a rocky and precipitate hill: two mosques with domes and minarets are very conspicuous: I heard only of five or six Greek houses and one Church.

Thyatira: April 27.—I have now the favor to write in the sixth of the Seven Churches. It is about four hours distant from Mermere. On the way, we observed many columns and antiquities, notifying an ancient town. Mr. Arundell discovered an inscription, containing the words, "from Thyatira." Ak hissar, the modern Thyatira, is situated on a plain, and is embosomed in cypresses and poplars. The buildings are in general mean; but the khan in which we are at present residing is, by far, the best which I have yet seen. The Greeks are said to occupy 300 houses, and the Armenians 30. Each of them have a church.

Here we witnessed a fine Turkish spectacle. The new Mutselim of Aidin arrived from Constantinople, with a retinue of 200 horse. They were extremely well dressed and mounted: their turbans were white as snow, and the renowned scymitar of Turkey hung gracefully behind them. I was much struck with the lordly air which they displayed. "It is well," I thought, "for Europe, that such cavaliers have no discipline."

We paid a visit to the church of the Greeks: it is a wretched structure: upon opening the door, we had to descend four or five steps into the body

of the building. We found a priest, a native of Milo, who was engaged in hearing the confessions of the people. On returning to the khan, I conversed for a considerable time with four or five Greeks, on the study of the Scriptures—the predicted apostacy from true Christianity, and the means which were furnished for detecting it—the inutility of alms for the salvation of man—the necessity of forsaking sin, &c. Nicolas afterward sat up with the same party till midnight, reasoning with them on the most important subjects. I presented the most interesting of these young men with the New Testament, and cannot but indulge the hope that a useful impression has been made on his mind.

The language addressed to Thyatira (Rev. ii. 18—29) is rather different from that of the other Epistles: the commendations (v. 19) are scarcely surpassed even in the Epistle to Philadelphia, while the conduct of some (vv. 20, 21) was impious and profligate: the Church thus exhibited a contrast of the most exalted piety with the very depths of Satan. In too many parts of Christendom we observe a similar state of things even at this day: how important, then, the admonition, *That which ye have already, hold fast till I come!*

And this language is not only designed for those who have recently been brought to the knowledge of Christianity. It is a caution very needful for those who have long been acquainted with its infinite value. The most ostensible danger to Christians is rather after a perseverance of some years, than in the commencement of their Christian career. When religion appears to have become habitual, we are in much greater danger of being thrown off our guard, than when we have just been awakened to observe its great importance and our own weakness. Let the follower of Christ be therefore especially careful, lest he lose his crown, after he has won many victories. Let the joy which he feels, under the conviction that he is approaching nearer to the end of all his wishes, be ever tempered with the recollection, that he is still possessed of a heart which is *deceitful above all things and desperately wicked*, and that he is still encompassed by a world which *lieth in wickedness*. When the disposition of *fearing always*, is united to the character of watchfulness, courage, and simple dependence on the Divine aid, then will be realized obedience to the caution, *Hold fast that which ye have*.

The address to the unfaithful part of the Church at Thyatira is, at once, alarming and inviting. It contains one of those many denunciations of Divine anger which place it beyond all doubt, that *God will by no means clear the guilty*. Nothing will save them from the indignation of Him, who has revealed himself as a consuming fire to the wicked.

The Sacred Writer of the Acts of the Apostles informs us that Lydia was a *seller of purple of the city of Thyatira*; and the discovery of an inscription here which makes mention of “the dyers” has been considered important, in connection with this passage. I know not if other travellers have remarked, that, even at the present time, Thyatira is famous for dyeing. In answer to inquiries on this subject, I was informed, that the cloths which are dyed scarlet here, are considered superior to any others furnished by Asia Minor; and that large quantities are sent weekly to Smyrna, for the purposes of commerce.

From Thyatira to Smyrna.

April 28.—We left Ak-hissar at half after six in the morning; and, in four hours and a half, reached a Coffee House, which is considered half way to Magnesia. The country was uninteresting, and for the most part uncultivated. We observed a flock of 25 vultures close by the road.

At half after twelve we proceeded on our journey, and arrived, in about five hours, at Magnesia-by-Sipilus. The greater part of the way we were accompanied by a body of Turks, who had been escorting the Pacha of Magnesia on his way to Constantinople: these young men were full of wild freaks, lashing and galloping their horses, and indulging in diversion as much as if heated by wine. A young Moor had nearly paid very dear for his sport: he had a most tremendous fall, his horse appearing to roll completely over him: to our astonishment and joy he declared himself unhurt.

The view of Magnesia is splendid. Twenty white minarets tower above the houses; and Mount Sypilus, a mountain, huge and rocky, impends above. The town itself is cleanly; and, in general, superior in character to the other Turkish towns which I have yet visited. We heard of 800 Greek houses and one church, and of two Armenian churches: the Jews also have a synagogue. The Scriptures have been sent hither from Smyrna, by Mr. Barker, and very readily purchased.

April 29.—This morning we ascended part of the steep hill on which the Acropolis is seated. On producing a compass, we found the needle powerfully affected by the iron stones of which the hill is composed. The prospect from this eminence is extremely beautiful: the Hermus is seen dividing the plain to a great distance; and there, we recollected, was fought the great battle, in which Scipio Asiaticus routed the forces of Antiochus.

From Magnesia to Smyrna is a ride of eight hours. The way leads over Mount Sypilus, and is of the most rugged and toilsome description. After travelling for thirty-one days, it was no small pleasure to me to catch sight once more of the Gulf of Smyrna; and to be approaching a place, where I might enjoy a season of repose, and return once more to my regular duties. The last steps of our journey were over the delicious Plain of Smyrna. For fertility and beauty it is probably univalled in Asia.

How can I conclude, without expressing my gratitude to the Almighty, for His watchful care, extended toward us during our whole tour! The conviction of his love and favor is my solace and happiness as long as I live upon the earth; and now, having had this new evidence of them, may I be excited to more fervent devotion and to more active obedience!

Second Visit to Thyatira.

June 15.—Mr. King and I were mounted at four o'clock this morning; and arrived at Ak-hissar, on our way to Constantinople, about one. I regret that circumstances prevent my visiting Pergamos at present, but I have the pleasure of seeing Thyatira a second time. We forded the Hermus considerably above the bridge: at this place and at this season the water is scarcely above the knees of the horses.

A second time I crossed the field of battle which was fatal to Antiochus. A very different army is at present ravaging the whole territory. I allude to the locusts; and I am perfectly astonished at their multitudes: they are, indeed, as a *strong people set in battle array: they run like mighty men: they climb the walls like men of war.* I actually saw them *run to and fro in the City of Thyatira: they ran upon the wall: they climbed up upon the houses: they entered in at the windows like a thief,* (Joel ii. 5, 7, 9.) This, however, by no means one of the most formidable armies of locusts which are known in these countries.

Near Thyatira, we still find very beautiful vegetation: the neighborhood has a most fertile appearance: the white rose is extremely abundant, and scents the air with a most delightful odour.

At Thyatira, we had very delightful intercourse with the Bishop's Procurator and with five Priests. Christ crucified was the subject of our conversation; and Mr. King addressed the children of the school, 45 in number. We also distributed many Tracts, and gave away two New Testaments; and regretted much that we had not with us a larger supply of books, as a great desire for them was displayed. No one surely will doubt the importance of distributing useful books after hearing the following fact, of which we were informed by a Greek of this place. Two Missionaries, he said, who were doubtless the Rev. Messrs. Fisk and Parsons, had visited Thyatira five or six years ago, and distributed books; they had presented him with one; which he had actually lent to more than two hundred persons.

BAPTIST MISSION IN THE WEST-INDIES.

The following very gratifying intelligence has lately been received from Mr. Burchell; and we are sure many will be excited to praise God for these continued instances of his goodness towards the poor benighted negroes.

Montego Bay, (Jamaica) April 10, 1827.

MY DEAR SIR,—When in Cornwall, last July, preaching for the mission, I think you requested me on my return to this island, to send you some account of our churches previous to your anniversary for the present year. As that period is now approaching, I write to communicate to you, a brief account of the interests of Zion among us, and it is with the greatest pleasure I am able to inform you, that the great Head of the church still continues to smile upon our feeble efforts. Our members are standing fast and walking worthy of their profession, so that during my absence from them of nine months, out of 600 members, there has been occasion to exclude *one only* for disorderly conduct, and even that one now affords pleasing evidence of genuine repentance. Many of our inquirers afford us the greatest joy by their walk and conversation; they grow in grace and increase in the knowledge of the Lord Jesus. It is truly gratifying to witness the progress they make in the knowledge of the Gospel, and often they astonish me, by their remarks in conversation, and their truly excellent prayers. The gospel, also, is still extending its conquests. Many poor sinners are turning from darkness to light; from satan unto God; and some who a little while

ago were persecuting their brethren, are now crying "Men and brethren, what shall we do?"—Our church at Montego Bay exhibits the most interesting appearance, so that my heart is daily gladdened by the excellent spirit which is breathed; and could our Christian friends in England witness their harmony, their brotherly love, their spirit of prayer and zeal; and could they but listen to their expressions of humble dependence upon God, for every blessing they need, they would require no greater encouragement to go forward in the support of the mission, as they would then see they do not labor in vain, nor spend their strength for nought. On Sunday, 18th of March, I baptized in the river running near Crooked Spring Chapel, seventy-five persons, from whom I had previously received the most satisfactory evidence of their true conversion to God. Brother Mann, my fellow laborer, was a member of a Scotch Baptist Church, and they are generally considered much stricter in their admission of members, than the English Baptists; however, he has frequently expressed his fullest approbation of the persons received, as also of the steps I take previous to their admission; and of the church he has repeatedly expressed his astonishment and pleasure. What cause have we to exclaim, "What hath God wrought!" "Not unto us, not unto us, O Lord, but unto thy name be all the glory."

Falmouth April 13.—Since the above date I have been visiting this place for the purpose of opening a place of worship. It is a town of considerable importance, situated about twenty-two miles East of Montego Bay, and is the principal place of the parish of Trelawney; containing a population of 26,000 slaves. Many of these inhabitants have been in the habit of attending our chapels at Montego Bay and Crooked Spring, and a goodly number are members; so that for a long time they have been soliciting us to come among them and preach the Gospel. It being rumoured that I should be at Falmouth last Sunday, great numbers crowded to me to bid me welcome, so that the house I occupied was crowded for several hours with poor negroes, who said if they could but see my face, to see that I was indeed come at last, they would be satisfied; and as they saw me, many of them in the fulness of their joy exclaimed, "Now we heart too glad; Massa come at last for true." The people were brought by parties, and introduced by the individual who had been instrumental in "halling" them, as they called it, i. e. persuading them to come and hear the Gospel, and cultivating a concern for their souls. After talking with several of these parties, one of our members, a female, came to me, "Well, Massa, me very glad to see you, me too glad; me come to let massa see me family." When she introduced to me above 100 persons, adding, "Me have more dan dees behind, me will bring next Sunday to Massa." This woman is a slave, but possessing considerable knowledge of the gospel and the way of salvation, and she has thus exerted herself, travelling from place to place, and has been the means of "picking up," as she terms it, above 200 poor sinners. She has been called to suffer much for her zeal and her attachment to Christ, but in the midst of many threats she has boldly declared, "by de help of massa Christ, to hale all she can, to de gospel."

Last Lord's-day morning, April 15, Brother Mann baptized between 60 and 70 persons, so that we have the smiles of God, though we have the frowns of men. On Sunday, March 25, when the persons baptized on the previous Sabbath were taken into the church, we had a happy day indeed; it was truly a Christian festival; the members expressed great joy on receiving their new brothers and sisters. I scarcely remember ever to have enjoyed more sensible tokens of the divine presence. There was a great shaking among the dry bones. Numbers were melted into tears, and cried out "What shall we do?" and we have reason to hope that not a few were savingly wrought upon that day. Several have been added to our list of inquirers, dating their impressions to that occasion. When God speaks, who can withstand?

April 11, 1827.—On my arrival at Montego Bay, Jan. 30, I was welcomed in the most affectionate manner by the poor people. Their expressions of pleasure, accompanied with many tears, were truly affecting, and greatly endeared them to me. Numbers crowded to the wharf, and many came off to the ship in boats and canoes, to tell Massa "How d'ye" and bid him welcome. At our morning prayer meetings the following Sabbath, (when our chapel was thoroughly crowded) the prayers of our friends were indescribably affecting. "O Massa Jesus, we tank de—O Massa Christ, we soul bless de—de take we shepherd home—de give him strengt—de bring him back—bless de Lord O we soul. Now, Massa Jesus, bless we Shepherd—help him to peak dy word—help him to peak to every sinner in de four corners of dis Montego Bay, dat dey may hear and fall down before we Saviour." Our congregations, (although it is crop time, when it is almost impossible for the country Negroes to attend) have been overwhelming, so that, as I remarked above, we have scarcely room to receive those who crowd to our prayer meeting at 6 o'clock A. M. During our visit in England, I was not present at a prayer-meeting, not even a monthly prayer-meeting, where such numbers assembled, and where such a spirit was manifested; and these poor people walk during the night, five, ten, fifteen miles and above.

On Sunday, 18th of March, I baptized in the river running near Crooked Spring Chapel, seventy-five individuals, who had previously given the most satisfactory evidence of their true conversion to God. The experience which many of them gave, was of the most gratifying and satisfactory kind, and was to me exceedingly encouraging; as I had reason to believe a Sabbath scarcely passed but the Lord owned and blest his word. I asked one named Peter, if he loved Jesus Christ. Peter.—"Massa, me love Christ? dat me do, to me very heart." But how do you know you love Jesus Christ? Peter.—"how me know? Massa Christ no de Son of God? him no come into dis world, and pill his blood for we poor Neger—how me know me love Christ? Who me love, me no love him? who worth love, if him no wort? Me love him, Massa me feel it, dat how me know." And lately some of our friends being called to suffer on account of the gospel, fearing their brethren would be discouraged on account of it, sent them the following message, "Tell we broders and sisters, they must not feel for we—dey must no lose heart—we no east down, we no runaway, we no

teef, we no murder, we love Jesus Christ, we pray to him, and we suffer for him, him no leave we, no, him make we happy. Tell dem dey must pray wid de heart, and we will pray, if we keep in punish for twelve months, we will pray, and we will come back praying and praising."

All the churches in the Island are in prosperity; many are daily added to them, and great is the encouragement. Go forward, my friends: support, pray for, and advocate the cause of missions; the Lord is listening to you and blessing your endeavors, and may you be abundantly blest in your own souls, and in your respective churches.

CHRISTIAN MISSIONARIES.

I stand here as the advocate for the missionary society—for the men who are at this moment shedding a glory over the land, far beyond what the tumults or the triumphs of victory can bestow: their deeds are peaceful but they are illustrious; and they are accomplishing a grander and more decisive step in the history of the species, than even he who in the mighty career of a sweeping and successful ambition, has scattered its old establishments into nothing. I have only to look forward a few years, and I see him in his sepulchre; and a few years more and all the dynasties he has formed give way to some new change in the vain and restless politics of the world. But the men with whom I contrast him, have a more unperishable object in contemplation; I see the sublime character of eternity stamped upon their proceedings! The frailties of earthly politics do not attach to them for they are the instruments of God: they are carrying on the high administration of Heaven; they are hastening the fulfilment of prophecies uttered in a far distant antiquity. Nor are the labors of these illustrious men confined to the business of Christianizing; they are at this moment giving the arts, and industry, and civilization to the natives: they are raising a beautiful spectacle to the moral eye amid the wilderness around them; they are giving piety, virtues, and intelligence, to the prowling savage of Africa; and extending among the wildest of nature's children, the comforts and the decencies of humanized life. Oh ye orators and philosophers, who make the civilization of the species your dream, look to Christian missionaries, if you want to see the men who will realize it; you may deck the theme with the praises of your unsubstantial eloquence; but these are the men who are to accomplish the business!—They are now risking every earthly comfort of existence in the cause; while you sit in silken security, and pour upon their holy undertaking the cruelty of your scorn.—*Chalmers.*

BRITISH AND FOREIGN BIBLE SOCIETY.—The number of languages in which the Holy Scriptures have been published by the British and Foreign Bible Society, or through its instrumentality, is now ONE HUNDRED AND FORTY-SEVEN: in fifty six of which they had never been printed before. The total amount of expenditures in carrying forward the various purposes of the Society, is SIX MILLIONS, THREE HUNDRED AND TWENTY-TWO THOUSAND, FIVE HUNDRED AND SIXTY DOLLARS. Yet after all these efforts, it is stated that the demand upon its services is rather increased than diminished!

SCOTT AND NEWTON.—A FRAGMENT.

That Newton was a most extraordinary man, no one that has read his memoirs can deny. His life from beginning to end is a romance. There is nothing in it that seems to belong to the sober biography of a private individual. Yet such is its enchanting interest, that I should pity that man who could sit down to its wonderful details, and rise from their perusal unsubdued and unimpressed—who could throw the book carelessly aside without a single comment on the mercy and forbearance and long suffering of the Deity,—and coolly criticise its contents without regarding it as a memorable “instance of the providential care and exuberant goodness of God.” What can be a greater tissue of improbabilities? That a man whose early life had been a course of the most determined depravity—who deserted from his ship—was recovered and “conducted through the streets of Plymouth, guarded like a felon”—“kept in irons”—“stripped, and publicly whipped”—degraded to the level of a common seaman—then subsequently a slave driver on a petty island in Africa, and in such abject circumstances, as to “go pensive and solitary in the dead of night to wash his single shirt upon the rocks, and afterwards put it on wet, that it might dry upon his back while he slept:—that this man should be arrested in his career—plucked from his forlorn state of exile—recovered and brought back to God—and appointed “minister of the parish of the first magistrate of the first city in the world”—are circumstances which have no parallel in any history, sacred or profane, that I am acquainted with.

Whether he preached altogether the doctrines of the Church of England, as expressed in her Articles, may perhaps be a subject of fair discussion, but if ever a man was earnest and sincere— anxious to reclaim the profligate and arouse the careless—if ever there was a man devoted to his profession, who laboured heart and soul in his calling—that man was Newton. He could be no ordinary man—he could be no every day Christian, who could not only give birth to but *act* upon this benevolent sentiment: “I see in this world two heaps of human happiness and misery; now if I can take but the smallest bit from one heap, and add to the other, I carry a point. If, as I go home, a child has dropped a half penny, and if, by giving it another, I can wipe away its tears, I feel I have done something. I should be glad indeed to do greater things, but I will not neglect this.” He could be no inactive, indolent, half in earnest clergyman, who at the age of fourscore, and in declining health, when urged to discontinue his public ministration, made this reply, I CANNOT STOP! WHAT said he raising his voice, “SHALL THE OLD AFRICAN BLASPHEMER STOP WHILE HE CAN SPEAK?”

His conversational powers were great. He appears to have been in society one of the most amusing, instructive, engaging companions that can well be imagined; and to have possessed, in no common degree, like Bonaparte, the art of conciliating those, who not only opposed his views and disliked his principles, but entertained a personal antipathy to him as a man. Of this I heard an instance from one who had known him well and long. Mr. Lea—late an Alderman of Lon-

don—had long been a constant attendant at St. Mary Woolnoth, and towards the close of Mr. Newton’s life, regularly sent his carriage to convey him to church.—The Alderman’s coachman was, like most of his class, rather a gay liver, a careless and indifferent fellow; and was never supposed to have much feeling about religion, or attachment to Mr. Newton till the time of his decease. He then went to the executors, and begged most earnestly, as a very great favour, that he might be permitted to drive the hearse. “For many years it has been the pride of my life to drive the good old man to his church,” said he in a tone of feeling, it was impossible to mistake, “do pray, let me drive him there for the last time.” His request was complied with.

Of Scott, Newton’s successor in the cure of Olney, I beg to be considered in all that I may say, in speaking of him as a man and a Christian, not as a clergyman or a divine. I have strong and personal reasons for adopting this course. I know few pieces of biography more interesting, none more deserving a candid perusal from every young clergyman, than his life written by his intelligent and affectionate son, the vicar of St. Mary’s, Hull. His manly, straight-forward, uncompromising line of conduct—his disdain at all times and under all circumstances, of subterfuge, ambiguity and reserve—his abhorrence of “*policy* and *trimming* and *expediency*,” when a slight recourse to either would have improved his circumstances, and when his situation would have been in the eyes of many a sufficient excuse—his active and unwearied benevolence; his anxiety to be useful—his cheerful struggle through life with poverty and disappointment—an increasing family and decreasing means—the unlimited trust which he reposed in the goodness of God, and the manner in which he flew to him on all occasions—are most delightful traits in his character.

That man’s heart must have glowed with the noblest feelings, who during a period of great distress from an accession of fever, summoned his son to his bedside, and said, “it was time for planting his usual crop of potatoes for the poor, and begged that his two eldest sons would take steps for doing it in a manner best calculated to secure the benefit to those for whom it was intended after his decease.” Yet this trait, illustrative as it is of the unbounded benevolence of a *poor man*, is inferior in interest to another equally as touching, quite as extraordinary, and on the whole more characteristic of him as a *Christian*. “He mentioned the wonderful way in which his prayers for others had been answered; and seemed to derive comfort from the reflection. *He thought he had failed less in the duty of INTERCESSION than in any other!*” What unbounded philanthropy does this evince! As far as my own reading goes, I am acquainted with the life of no man, however good and great, where we shall meet with a similar declaration! And how very few there are among us that can venture to say *any thing* for ourselves on this head!

From the American Sunday School Magazine.

THE PERSEVERING TEACHER.

Dear Sir—Travelling in a mountainous part of Pennsylvania, I called to spend the night in a

little village, situated on a stream which passes through some of the most wild and romantic scenery I ever beheld.

Being told that there was in the town a young lady who taught a Sabbath School, I sought her acquaintance, and after such a reception as never fails to gratify the stranger, a conversation ensued, of which the following is the substance :

How long has your school been in existence ?

Three years, Sir, with the exception of a little interruption one winter.

How many scholars does it contain ?

More than thirty, Sir.

How many teachers ?

Why, Sir, I am sorry to say there are no regular teachers except one ; several have at times assisted, but have fallen off.

But how can you teach so many ?

I am generally alone, and when I give instruction I endeavor to speak sufficiently loud to be heard by all.

Do parents encourage the school ?

At first I visited them, and had to almost pray them to send their children. They now do not object, but permit them to do as they please.—They say, however, that they are so anxious that they can scarcely be detained till after breakfast on Sabbath mornings.

Do they contribute to its support ?

Not much. At one time, being unable to reward the scholars, I solicited assistance ; but it was suggested that I desired money, that I might appropriate it to my individual use. Since that time, I have been afraid to ask any thing, though some are very able to give.

Are you discouraged ?

I have been advised to give up the school ; but I cannot think of doing that while any attend. It is true, their imperfect knowledge of the English language makes it difficult for the children to comprehend instruction ; yet some, who at first could spell but a little, can now read the Testament : and I do hope to see some fruit of my labors.

A female acquaintance, speaking of this school, said, "For one year M. encountered great difficulties, and rewarded the school from the avails of her own industry. Now she has the affections of all the children, and their parents think that what ever she does is right. Last Sabbath I visited her school. When she entered it, all was perfectly still ; she sang a hymn with the children, then kneeling made a prayer, concluding it with the Lord's prayer, in which they all united with an audible voice."

After accompanying this young lady to several houses of sorrow, in which none were more welcome than she, I retired to meditate upon—

1st. The *diffusive* nature of that active spirit inspired by Sunday Schools. This teacher was once a pupil, and now desires that others may partake of those privileges which hallowed the Sabbaths of her youth. When removed from their church, I have seen professors of religion become indifferent to its interest ; but I have seldom seen any imbued with the spirit of Sunday Schools, become indifferent to that institution, which embodies so many advantages, associated with so many endearments of childhood. They resemble that sojourning patriarch, who failed not to rear an altar to God in every place where, for a little time, he abode. Henceforth, when I look

upon a class in the Sunday School, I will indulge the hope that each may be a teacher of others, and they again of others : and that thus an influence exercised here, may increase to the end of time.

2d. How much may be effected by an *individual* ! Had the young lady said, "In a place of so much ignorance, prejudice, and indifference to religion, what can be done by a stranger, a female, too, of scarcely seventeen ;" there had not been kindled this sacred fire, which sheds now its light on the surrounding darkness. In the most discouraging circumstances, let no one say, "I can do nothing," till all his energies have been exerted.

3d. The reproof conveyed to many teachers, who, unlike this young lady can devote much time to reading and social intercourse during the week. In a few successive Sabbaths they are so wearied, that all their love to souls, and all the affection they professed to Christ at his table, cannot secure their perseverance. She is alone—has no one like minded to encourage her—walks a considerable distance—devotes five hours every Sabbath—and yet declares an unwillingness to discontinue her labors, even though another should enter into them. With some, this reproof may have the more weight, seeing it is given by one, who, because of exile from divine ordinances, or because of more serious difficulties, has never been named among the members of Christ's visible church.

BRUCE.

THE KING OF SPAIN IN A QUARREL WITH THE POPE.

The independence of Spanish America, in connexion with the foolish obstinacy of Spain in refusing to acknowledge it, has placed the Pope in a difficult dilemma. To be cut off from all access to the mines of the New World, was not a little painful to 'His Holiness ;' and to offend a government which had been preeminent for its zeal and support of his pretensions, was also painful. The Bishops of the new Republics, by death and other causes, were becoming few in number ;* and unless he should listen to the application of those governments, it was more than probable they would waive their scruples relative to Apostolical succession, and appoint Bishops for themselves. This would place them quite beyond the reach of his influence, and annihilate the hope of recovering his revenues in that quarter, already so long intermitted. Besides, it seemed necessary to make some atonement for his rashness on a former occasion, in issuing an edict designed to bring back the Colonies to the allegiance of Spain. Influenced by these considerations, or others best known to himself, the Pope, a short time since, on the recommendation of Bolivar, gave the canonical institution to several Bishops in the new Republics.

This information being communicated to the Court of Spain by their Charge d'Affairs at Rome, his Catholic Majesty, to testify his disapprobation, dispatched orders to the frontiers, forbidding the new Papal nuncio, Monsignor Tiberi, to enter his dominions. Accordingly, on his arrival at Irun, on the 17th of June, he was notified of the King's command, and immediately returned.

* In Mexico, out of 10 bishoprics, 7 were vacant.

From all this it follows, that the King of Spain, a nation more bigotedly Catholic than any other either denies the authority of the Pope to nominate Bishops according to his pleasure, or acknowledging his authority, denies his infallibility.—Whichever alternative is chosen, he cannot be a good Catholic. He has committed an offence, which, we venture to say, has carried many a poor 'heretic' to the stake or the rack! If the Pope is the 'Vicegerent of God on earth,' then to contravene his purposes, is to fight against Heaven.

But the King, it would seem, is not alone in his heterodoxy. If we may credit a Madrid paper, "no question has arisen for many years, that has caused so much agitation and irritation."—The Councils of Castile and of the Indies have been summoned to give their opinions on the subject; the Council of State were also to discuss it. What will be the issue of the business, time will decide.—*N. Y. Obs.*

READ AND YOU WILL KNOW.

Sir William Jones was an excellent scholar, and became one of the greatest and most useful men of the age in which he lived. When he was a little boy, he was very inquisitive, and used to ask a great many questions. To these his good mother generally replied, *Read and you will know*. When he became a man, he confessed that to this advice, constantly impressed upon his mind, he owed all the knowledge he had gotten from books.

The advice of this good mother to her inquiring son, deserves to be remembered by children who wish to learn what is good and useful. For knowledge of almost every kind may be acquired by reading. For instance, do you wish to be informed about Adam and Eve, our first parents, their happy state and fall? All this is found in the Bible: "Read and you will know." Do you wish to learn about Jesus Christ, the Saviour of the world, who was born in Bethlehem, and crucified on Calvary, and who rose again from the dead? The history of all this is found in the New Testament: "Read and you will know." Do you wish to understand the way by which you may obtain the forgiveness of sins, be made holy and happy, serve God in this world, and live with him in the next? God has explained this in his holy word: "Read and you will know." Do you wish to learn something about the world in which you live? and do you inquire what kind of men, trees, herbs, fruits and flowers, are found in distant countries; what kind of beasts graze the turf, what kind of birds wing the air, and what kind of fishes people the seas? All this is to be met with in books: "Read and you will know." Do you wish to be informed how laws are formed, people governed, and trade carried on? "Read and you will know." In short if you wish to be acquainted with the heavens above you, or the earth beneath, with men and things, at home and abroad, every information is contained in books: therefore "Read and you will know."

From the Recorder & Telegraph.

THE PIOUS MOTHER.

MESSRS EDITORS,—A pious and godly woman, who lived in a pleasant village in the country, had a numerous family, which were soon to

come upon the stage of life and be exposed to thousands of temptations and dangers. She felt, as every pious mother must, a great anxiety that they might be interested in the great salvation, and be prepared for the life to come. By this anxiety she was influenced to instruct them in all the principles of Christianity, and give them all the privileges of the means of grace in her power. She also attended her instructions with prayers to God for his blessing. Every day the closet witnessed her tears and prayers for their salvation.

Many years did she continue this course without seeing the desired effect. They were not openly vicious; but they had hearts at enmity with God. At length, God was pleased to pour out his Spirit on this village, and numbers of its youth were laying down the weapons of their rebellion, and submitting to the Saviour. While she saw others pressing into the kingdom of God, her children remained unaffected and were making no efforts to escape from the wrath to come. She saw it with the deepest emotion. One evening, as she was sitting by the fire with her children around her, thinking that the harvest might soon be past, and the summer ended, and her children not saved, she could not restrain her emotions. She addressed them with the deepest anxiety and concern, for the sake of their mother, for the sake of their own souls, and for the sake of the Lord Jesus Christ, to seek religion. God saw her anxiety, and heard and answered her prayers.

About four weeks from that time, as she sat by the fire with one of her children, he began to tell her what had been the exercises of his mind, and that he then thought he had passed from death unto life. Joy, mingled with hope and fear, beamed in her countenance. She had observed for two or three weeks an alteration, but then her soul was filled with rapture.

About two weeks after, two more were made the hopeful subjects of renewing and sanctifying grace, and within a year from that evening in which her soul was in such an agony, two more were brought into the fold of Christ.

Take courage, ye Christian mothers; persevere in the performance of your duties, "Train up your children in the nurture and admonition of the Lord." Be faithful to them. Let not the sun gild the western mountains, before you implore the blessing of God on your children, and give not sleep to your eyes at night, till you have commended them to him. Follow them daily with your prayers and instructions; and if you do not immediately see the effect, be not discouraged. Persevere so long as there is hope: and God, who has promised that He will hear the prayers of his children, will give you the desire of your heart.

MARSHAL BULOW.

"Marshal Bulow, the Prussian general, who brought up the army of reserve at Waterloo, and by whom the fate of that bloody day was decided, is now converted to Christ, has given up his military profession, and is prosecuting his missionary labours for souls through Europe, and this under the patronage of the Continental Society in London, for the propagation of the gospel in Europe. The marshal appeared in London, at the annual meeting of the society, and gave them the different badges of warlike glory that he had obtained, desiring they might be devoted to the enlargement

of the cause of mercy and truth in the world. He has the simplicity of a little child, whilst he possesses the most undaunted courage. He appears to be very eminently qualified for the work to which our God has appointed him.—He is not only diligent in his work, but his usefulness is very great."

Anecdote of Bishop Porteus and his present Majesty when Prince of Wales.

It was published that the Prince was about to give a great military dinner on a Sunday. The Bishop had been some time confined, but, upon hearing this, was lifted into the carriage, and was driven to the Carlton House. He was carried into the presence of the Prince; when they were left alone, the Bishop said to him, "I hear, with great concern, that your Royal Highness is about to do a thing which will give a pernicious example to others, and break down the very small limits remaining of respect to the day, guarded by laws human and divine; and those laws your Royal Highness was born to enforce. You have an awful responsibility upon you. Human favor or displeasure is nothing to me, now on the verge of eternity; a very few days, and I shall be beyond the reach of praise or censure; but I could not enter into the presence of my Maker without thus disburthening my conscience. You, Sir, have much more to account for than your father; your talents are far superior to his, and you have had a much better example before you; yet with a capacity far inferior to yours, and struggling with many public and private calamities, such is the purity of piety and virtue, and their influence, that at this day, there is not on the whole earth an individual so much beloved, and so honored in every part of the globe. If you see the advantage of the divine favor, and turn for aid where alone you can find it to support you in good resolutions, you will be a beloved and glorious monarch. Your happy manner, and acknowledged talents, will aid your influence in bringing many to righteousness. If, on the contrary, you abandon the path chosen by your good father, and strengthen vice by your example, millions will follow you in the paths of destruction, and accense you in the hour of judgment." This and more he said till his strength was exhausted, being all the while most respectful, though impressive; finally, he said, "now I must conclude with leaving my solemn dying blessing with your Royal Highness." The Prince knelt down before him, and the Bishop gave him his benediction with great solemnity. The Prince then assisted him to his carriage; the military dinner was given up; there was an inquiry made every day for the Bishop, and, for three days after his death, the Prince shut himself up, and would not see any person.—*Gospel Mes.*

THE CHRISTIAN MINISTRY.

At the ordination of the Rev. Hugh McLean, of the Scotch Church, London, the Rev. Mr. Irving, in his charge, made the following observations:—

"Oh, if thou grow rich; Oh, if thou shouldst die rich, I will be ashamed of thee. Look at the hard hearts of rich men; look at their vain self-importance; look at their contempt of Christ; and pray, Oh, earnestly pray to be kept from that great snare.

Thy cloak, and thy parchments, brother—that is, thy decent apparel and thy books—be these thy riches, and then thou canst speak out against mammon, and tell those men of thousands and tens of thousands, whom thou art surrounded with, what they should do with their treasures. If thou spare them, God will not spare thee. I give thee it in charge this day, that thou reprove them and their accumulations sharply. Keep thou hospitality. Shew thou to lordly prelates what the word bishop meaneth. Shew thou to substantial citizens what the word hospitality meaneth; shew thou to rich men what the word charity meaneth; and to all what faith meaneth. Go thou out as poor a man as thou came in; and let them bury thee when thou diest. And if God should bless thee with a wife and children, put no money in the bank for them, but write prayers in the Word of the Book of Life; be this thy bank of faith; be this thy exchange, even the Providence of God; and let the lords of thy treasury be the prophets and the apostles who went before thee."

Conversion of a Roman Catholic by means of a Bible issued by the American Bible Society.

We have seen a letter from a respectable individual in Canada to the Agent of the American Bible Society, communicating the particulars of an interesting conversion in a retired part of the Province, by means of a Bible which was issued by the American Society some eight or nine years since. It came into his possession soon after. At that time he was unable to read; but availing himself of the better education of his companion, he listened to its solemn declarations, till he became fully convinced of their truth and efficacy, and of the idolatrous course in which he had been instructed by the Priests.

The fact of his having such a book in his possession, contrary to the rules of his own Church, was soon noised abroad, and came to the ears of the Priest, who spared neither threats nor entreaties to induce him to give it up. But he was unmoved. He replied, even under the threat of excommunication, that he should keep his Bible, for he believed in it; and that the Priest must institute such measures against him as his crime deserved.

After this, a storm of persecution was raised. Every tongue seemed employed in loading him with abuse. Yet painful as was such treatment, he still persevered, and through the assistance of his wife, is now able himself to read the sacred volume. The gentleman who communicates these particulars, visited him about the middle of August, accompanied by a friend, and found him, as they state, a man of simple manners, about 30 years of age, well acquainted with the New Testament, and firmly resolved to seek the Lord in the way pointed out in his Word. In the course of the interview, he gave them the following account of a conversation he had recently with the Roman Catholic Bishop.

As the Bishop was passing through his section of country for the purpose of confirmation, he embraced the opportunity to call upon him and represent his case. Much noise, he said, had been made in consequence of his having read the Bible, which he thought had done him the greatest good. But as he had a soul to save, if he was wrong he

was anxious to know it, and to be shown wherein; for he desired most earnestly to pursue the way of holiness, the way of salvation. The Bishop received him with mildness, only stating that he had not time to converse with him now, but that if he would go to another Parish which he named, a few miles distant, he would then converse with him. Accordingly, the man immediately set out, with his Bible rolled up in a handkerchief under his arm for the place appointed. The Bishop, instead of the mildness he had manifested before, received him with much austerity and apparent anger. All were ordered out of the room but himself and the Bishop, who walked to and fro in great agitation and with a hurried step. The man in the mean time, unrolled his Bible, and placed it on the table at the end of the room. The Bishop, on seeing it, approached the table, opened and examined the book for a minute,—then shutting it up, brought down his right hand upon it with great violence exclaiming, "My God! it is the New-Testament of our Lord and Saviour Jesus Christ!" He afterwards turned to the man, and conversed with him for a considerable time, in a very mild and friendly manner. All his anger had subsided, and he seemed to manifest a spirit of meekness and humility. At length he frankly declared, that he wished all his church had read the Bible, and that it had produced upon them the same effect as upon this man. After imparting some advice relative to the manner of reading the Bible, he gave him the following in writing. "which," says the gentleman communicating the anecdote, "I now have in my possession:" *Presentium lator per quemlibet confessarium approbatum a quibuscunque peccatis semel absolvatur.* Thus translated: "The bearer of these presents may be at once absolved from all his sins by any approved confession." The man was unacquainted with the import of the writing: he only knew that it stopped the persecution set on by the priest.

N. Y. Observer.

A WORLD OF CHANGES.

A black trumpeter, belonging to a regiment quartered in America, many years ago, during a visit by the Rev. G. Whitfield, had resolved to give some interruption to that good man while he was delivering a discourse in the open air. At the hour appointed for the sermon, he repaired to the field where it was to take place, carrying his trumpet with him, on purpose to blow it with all his might about the middle of the sermon. He took his stand in front of the minister, and at no great distance. The concourse that attended became very great, and those who were towards the extremity of the crowd pressed forward in order to hear more distinctly, and caused such a squeeze at the place where the trumpeter stood, that he found it impossible to raise up his arm which held the trumpet, at the time he intended to blow it. He attempted to extricate himself from the crowd, but found this equally impossible, so that he was kept within hearing of the Gospel as securely as if he had been chained to the spot. In a short time his attention was arrested, and he became so powerfully affected by what the preacher presented to his mind, that he was seized with an agony of despair, and was carried to a house in the neighborhood. When the service was over

he was visited by Mr. Whitfield, who tendered some seasonable counsels; and the poor trumpeter, from that time, became an altered character.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, SEPTEMBER 29, 1827.

FRIENDS OF IMPROVEMENT.

The difference between the real and the pretended friends of improvement is very obvious. The real friends of improvement wish to see every thing made better. They love to see changes made for the better, in religion, in politics, in laws, in education, in roads and canals, in arts and sciences, in manners and morals, and every thing. They are pleased with improvements, even where it injures their private interests, or contradicts their established views and feelings. They are willing to give up even their steady habits, where steady habits stand in the way of improvement.

But the pretended friends of improvement will not consent to have any thing altered but just what suits themselves. They do not like to have any thing done unless they can have a hand in it. They do nothing but cavil and object against every thing else. They would have changes go just as far as is for the benefit of their party. But they would stop the whole course of improvement, if it was going to hurt their private interests ever so little. If the mighty chariot could cross a corner of their land, or roll over a hill of their corner, or tear down one of their gourds, they would be glad to stop it. They would keep the whole world in darkness, if the light should hurt their eyes. They will not consent to give up the least of their habits or feelings, or vary an inch from the tradition of their fathers, for any improvement whatever. They are not willing to have improvement in things which they do not like. Some are willing to have improvement in politics, but not in religion. They are willing to have the country made better by roads and canals, but not by temperance. They have no fear that the land will be impoverished by spending millions to improve fortifications and ships of war. But if a few thousands are employed to improve preaching, and tracts and Sunday schools, the whole country is in danger. If you see a man advocating improvement in external convenience, but jealous of all attempts to promote religion and good morals, mark him as insincere. He is wholly selfish. No one but a Christian can be a disinterested and honest friend of improvement.

For the Religious Intelligencer.

PUBLIC CONCERTS.

MR. WHITING,—Through the medium of your paper I wish to suggest a few thoughts in regard to public Concerts of Sacred Music. They are now becoming frequent and extensive, and it certainly becomes us to inquire, whether Christians are not in this article imposed upon by the world. Surely we need not be reminded, that the world often baptizes a thing by the name "sacred," and that then Christians sometimes put it on, and under its sanction go to all lengths with the world in that which, in the sight of Him who sees things as they are, is an abomination. This artist

principally from want of consideration. Let us then for a moment stop and consider, in regard to the subject before us.

I take it for granted that the two following propositions will not be denied:—

1. Sacred Music, by which I mean music applied to sacred words, or words and sentiments taken directly or indirectly from the Bible, belongs appropriately to the institutions of religion. 2 To take that which belongs appropriately to the institutions of religion, and appropriate it to secular purposes, or to the purposes of amusement, is a profanation of things sacred.

Now, I undertake to say, that many of the "sacred concerts" of the present day are such a profanation. And to prove this I need only refer to facts—to facts which have fallen under the observation of at least some of your readers. To an impartial observer, the whole history of one of these concerts presents hardly the semblance of an intention for a devotional purpose. Something must be done to call together a public assembly—to please public fancy, and gratify public taste—to accommodate the ever existing desire for diversion and pastime from the ordinary routine of life. After exhausting no small portion of time and solicitude by way of preparation—perhaps, among other things, visiting the neighboring theatres to obtain assistance—it is at length announced in the papers and the corners of the streets, that a concert of sacred music will be given, on such an evening, and in such a church. There is a general mustering for the occasion of all characters and professions. It is not a theatre, it is a sacred concert, so all can go, and save both their credit and their conscience. Even a religious meeting may be dispensed with for this—for this too is a religious meeting of a different kind. Arrived at the door of the sanctuary, you have only to deliver your ticket or your money to the door-keeper to obtain entrance into the church of God, to witness the religious exhibition. (The expenses of the exhibition must be defrayed of course—for instance a stage actress could not afford to leave the stage to act, on such an occasion, for nothing.) Having entered the house of God, what do you witness? An assembly of individuals, whose every countenance, whose every expression and demeanor indicate that they have assembled from any other motive rather than the purpose of devotion. Gentlemen and ladies are paying their mutual salutations and compliments, and during the intervals of music, and perhaps the very time of performance, to the same light and frothy conversation, which you witness at a party or a theatre. At the same time if you attend to the exhibition, in the midst of all this thoughtlessness and mirth, you hear some of the most solemn and pathetic sentiments in the Bible. "Hear my prayer, O God, and give ear to my supplication." "O, Thou that takest away the sins of the world, have mercy upon me." And again, "O Lord, we praise thee, we bless thee, we worship thee"—I appeal to the conscientious Christian: have you not been silently admonished on such occasions, that this was an abomination in the sight of God? and have you not been exceedingly grieved to witness this profanation of some of the richest and most sacred sentiments of your religion? those that have filled your soul with the highest and purest devotion, in your retirement and in your public worship—to see the house of God not only made a house of merchandise, but of mirth? where is sold, not simply sheep, and oxen, and doves, but even the sacred things of the temple, and that too for amusement!

These concerts are also an evil because they draw away attention and interest which properly belong to something else. They serve, like other exhibitions, to break in upon the discharge of other relative and important duties, and nourish a feverish excitement for something novel and strange. I have known more than one revival of religion effectually checked

by an exhibition of this kind. Ministers have been often exceedingly tried from this source, because it was an evil they could not control, being in their own camp, and having their own churches enlisted in it. An exhibition of this kind is in some respects more dangerous to the progress of religion than a ball or a theatre, because assuming the name of sanctity it imposes upon the friends of religion, and enlists them also in its service.

I suppose the principal argument in favor of these concerts is, that sacred music must be supported, and that these exhibitions excite public interest in the cause, and afford very convenient means of obtaining support. But sacred music is one of the institutions of religion; and all these institutions are, by the appointment of God, subjected, under him, to the guidance and control of the Christian church, for the specific and exclusive purpose of promoting piety. Not that organs out of the church may not be employed in this service, but that they be in all cases subject to the exclusive benefit of religion, so far as to subserve the only purpose for which sacred music was instituted, namely, that of devotion. It is as proper for the whole congregation to contribute to the support of the singing of the sanctuary, as to the preaching of the sanctuary. But it is no more proper for a musical choir to give a theatrical exhibition of sacred music, to amuse an assembly, by a display of their vocal powers, or to collect a contribution, than it is for the preacher occasionally to assemble and harangue a multitude, to amuse them by a display of his rhetorical powers, or to obtain support in his profession. I am as willing to support him who devotes his time to the service of teaching music for the sanctuary, as him who devotes his time to the service of the pulpit; but I am not willing that the choir, when taught, should take the songs of Zion, and prostitute them to the service of secular interest or amusement.

INSTALLATIONS.

Sept. 12, the Rev. GEORGE COWLES, as Pastor of the Second Congregational Church and Society in Danvers. Sermon by Rev. Dr. Woods, of Andover, from Eccl. vii. 1—"A good name is better than precious ointment."

The Rev. Thomas DeWitt, late of Fishkill, N. Y. was last Sabbath installed as an associate Pastor in the Collegiate Dutch Church of this city.

In the morning, the Rev. Dr. Brownlee preached the Installation Sermon, in the Middle Church, from Isaiah vi. 8, 9. "And I heard the voice of the LORD saying, Whom shall I send, and who will go for us? Then said I, Here am I, send me. And He said, go and speak with this people."—The venerable Dr. Kuypers, the senior Pastor, then read the form of Installation, and proposed the questions by which the parson is inducted into office. Rev. Dr. Knox, the second Pastor in point of seniority, offered up the Installation Prayer by which the new Pastor was solemnly set apart to his sacred office in the Collegiate Church.

In the evening, Mr. DeWitt preached his Introductory Discourse, in the Middle Church, from Exodus xxxiii. 14, 15. "And He said, my presence shall go with thee, and I will give thee rest. And he said unto HIM, if thy presence go not with me, carry us not up hence." The audience was very large; and a deep solemnity pervaded the assembly, during the whole of the very interesting services of the day.—N. Y. Obs.

AN AGED CONVERT.

A London Magazine mentions the case of an

Irish woman, 118 years of age, who, with her mental faculties as yet unimpaired, had been continually counting her beads and saying her prayers, after the manner of the Catholics, for the "making of the soul." This aged woman, while first listening to the one who read to her from the Scriptures, began to inquire why the latter contained nothing about beads, holy water, the power of the priests, &c. She resisted the truth for a time; but at length became alarmed, ceased contending with the stated reader, and to all human appearances, yielded her whole soul to the influence of gospel truth. Not a great while afterwards, she was found dead in her bed.

The Christian Mirror says, a meeting of females has been held in Portland for the purpose of ascertaining how many are destitute of the bible.

Revivals of Religion.

Extract of a letter received in Philadelphia, from Rev. John Engles, dated Surry County, Va. Aug. 30, 1827.

"We are experiencing at this time a most wonderful revival of Religion among us. Such a time I never saw before, nor do I expect to see the like again. The Lord is doing great things for us, whereof we are glad. There is not a night in the week, but there is a prayer meeting in some one of the neighbors' houses; and when the people assemble together, the children of God are so much built up, and poor penitent souls so much distressed, that they seldom fail to last all night. I am engaged not only every Sabbath, but almost every night in the week. O that it could be my meat and drink always to dwell amid such happy scenes. I was not educated amid the loud acclamations of joy and shrieks of grief in religious assemblies, and always have been opposed to it;—looking upon it as ostentation or an indulgence given to the passions, particularly that of sympathy; but the stoniest heart could not enter one of our meetings even in the public meeting-house on Lord's-day, without shedding tears. In a respectable and fashionable audience of several hundred people, it is very common all over the congregation to hear the piteous groan, the heavy sigh, and in the most pathetic manner the sound of these words, 'O Lord, have mercy on me, a sinner.'

Indeed I have been somewhat alarmed in seeing some persons so much affected, fearing lest unhappily, they should go into fits of despair.—On the 3d Sunday in this month I preached to a large congregation from 1 Peter 1st Chapter 8th verse. When I came to discourse of joy unspeakable and full of glory, I never before experienced any thing like it in myself, nor in a congregation. It was joy unutterable, and the soul looked forward to the day when in the kingdom of God it should be full of glory. I ceased, when cries for mercy took my place. About one month ago sixty-two persons were baptized in twenty-seven minutes, and next Sabbath we expect a much greater number will join the church. I have baptizing to do every Sabbath. Let all my friends see this letter. I wish you were all with us: I know you would love to dwell in the tents of Jacob. You would be disappointed in Virgin-

ia and would be ready to exclaim, "surely the Lord is in this place, and I knew it not."—*Col. Star.*

LOWELL, MASS.

A long continued revival is mentioned in connexion with this place, the subjects of which probably amount to more than 150. The church was first organized about one year ago, and was destitute for six months afterwards of preaching and a house of worship. It now has a settled pastor; 175 members; and besides 60 or 70 inquirers, there are about 70 hopeful converts, who have not yet made a profession of their faith.—*Rec. & Tel.*

Baptisms.—The Christian Watchman mentions the recent baptism of 6 persons by the Pastor of the First Baptist Church, Boston, and 9 by the Pastor of the Second. Also, Sabbath before last, in West Cambridge, 6 individuals, in Roxbury 9, and 7 in Brighton, (where a new Congregational Church has just been organized,) by the Rev. Dr. Beecher: *all by immersion.* It is the case with many of the Congregational ministers in New England, that while they fully believe in sprinkling as a scriptural mode of baptism, they will consent to baptize by immersion, if desired by the candidates. The same has recently been done, if we remember right, by Bishop Ravenscroft, of North Carolina.

INTERESTING FROM BARRE, MASS.

By a letter from a gentleman in Barre, we learn that the prospects of religion are brightening in that town, where they have long been exceedingly dark. A church was organized on the 15th of August, consisting of 11 males and 21 females, called *The Evangelical Congregational Church in Barre.* Most of the members lately belonged to the old Church [Unitarian,] in Barre, and were formed by an *ex parte* Council, composed of representatives of the churches in New-Braintree, Leicester, Westminster, Rutland, and Holden.—The five pastors were present. The fairness of the proceedings will be manifest, by the following extract from the Result of Council. A committee appointed to wait on the pastor of the old Church, reported, "That they were kindly received by the Rev. Mr. Thompson; that he stated that the aggrieved had applied to the church under his care for a dismission, that they might be organized into a separate church, and that the request was not granted; that a further request for a mutual Council on the part of the aggrieved was denied; he stated also, that the proceedings of the said aggrieved brethren, had, as far as he knew, been regular; that they are under no ecclesiastical censure; and that the church had no communication to make to this Council."

New-York.—We are gratified to learn that the revival in Litchfield, Herkimer county, still continues its interesting and powerful progress. Several of the decided opposers have recently become hopefully converted, and in a wonderful manner, by the Spirit of God. The Lord of Hosts is verily in that place, refreshing the church with showers of salvation, and causing his proud enemies to bow at his feet. The church, as a body, are much

engaged in the work, and great harmony and peace dwell among them. An unusual spirit of prayer exists among Christians and converts, attended with deep feeling for such as are out of the ark of safety. The number of hopeful converts is about 70.

In Bridgewater. (Rev. Mr. Miller's society,) an interesting revival of religion has been in gradual progress for about six weeks past. Several remarkable instances of conviction and hopeful conversion have occurred. Those who are awake appear to pray in the Holy Ghost. Converts about 40.

In Winfield, an adjoining town to Litchfield and Bridgewater, the work has recently made its appearance in a powerful manner.

These revivals, we believe, bear the same general features of the late revivals in Oneida county, as to the rise, progress, effects, and the means of promotion. [West. Recorder.]

REVIVAL IN WOODSTOCK, CONN.

We understand that a revival of religion began a few weeks since, in Woodstock, in Rev. Mr. Backus' Society, and is increasing. The present number who express the hope that they have passed from death unto life, is about thirty. At a suitable period, a more particular notice may be expected.

[Conn. Observer.]

From the Rochester Observer.

ON REVIVALS OF RELIGION.

Several things have been, in the two former communications, noticed as tending to promote and to hinder a revival of religion. A few miscellaneous remarks will now be made.

After a revival has progressed a few weeks, Christians are apt to relax their exertions, and the work declines. When they see that this is the case, despondency creeps upon them, the effects of their own folly begin to be felt—the Spirit is grieved, and the work wholly subsides. Now this is chiefly owing to a wrong state of feeling among God's people. They ought never to feel at liberty to relax their exertions. The same activity, the same wrestling in prayer is as necessary for the continuance as for the commencement of a revival.

The moment Christians relax, a reaction is felt, and they begin to sink. The same earnest cry, "Lord, save us, or we perish," must be continually reiterated—must, from day to day, press and bear upon the soul. As long as there is any thing to be done, the Christian must esteem nothing accomplished. As long as a single sinner remains destitute of the grace of God, the Christian is bound to labor and pray.

Again, Christians are apt to consider it as necessary that a revival should stop, and to regard its decline as a thing of course. This is a feeling entirely wrong. There is nothing in the word of God which by any means authorises this conclusion. The Lord's hand is never shortened that it cannot save, or his ear heavy that it cannot hear. He is just as ready to continue the operations of his Holy Spirit, as he was to send them at the first. God is willing to pour out his Spirit upon any people, from year to year, and never cease. That he does not, is true, but the cause must be sought in the conduct of his people. Revivals be-

gin to decline. Christians look upon the fact as a matter of course, relax their efforts; every relaxation brings with it, or rather leaves a disposition to make one less vigorous, till at length the spirit is quenched, prayer ceases, the revival closes, and sinners perish.

Another wrong feeling which is apt to creep insensibly into the heart of the Christian and influence his conduct, is a satisfaction with present attainments and with the displays of divine power and grace already manifested. I do not know that a Christian should ever feel respecting a revival of religion, "Lord it is enough." So long as there is a soul unreconciled to God, the influences of the Holy Spirit are needed to effect its renovation; and so long as the influences of the Spirit are needed, so long they must be sought by God's people. If the Christian sits down satisfied with any thing short of the salvation of every sinner, who is within the reach of mercy, he stops short of his duty, and incurs guilt. Neither are Christians to feel in time of revivals, "God has begun his work, and he can and will carry it on without our aid." That he needs not the aid of his people is true, but that he will work without it is not true. He has made them to be co-workers with him, and connected their activity with his mercies. Prayer is his appointed means which he has made necessary to the conversion of sinners. If then, those who are set as workers together with him, withdraw from the work, though he can, as regards his power, carry it on without them, yet, as regards his appointment, he will not do it. When his people withdraw from the work, he will take from a place the Holy Spirit. GOD DOES NOT LEAVE THE CHRISTIAN, TILL THE CHRISTIAN LEAVES GOD. The guilt then, which is incurred by the ceasing of a revival, falls upon the soul of the Christian. True, immediate causes may stop a revival, but the primary cause, is the withdrawal of Christians. Their zeal abates, their ardor cools, and their faith declines; and before they are aware, the Spirit is gone, Jesus has passed by, eternity sinks, the world rises, and sin predominates.

Again, Christians as imperfect creatures, are prone to be influenced more by appearances, than by faith in the promises of God.

When members are awakened, and meetings are full, Christians are often more moved by the sight of their eyes, than by the Spirit of God. Appearances are favorable; many seem moved, and the prospects are fair.

True, all this is desirable, but abstractedly considered, there is no more ground of encouragement than there is when appearances are not so favorable. God is always the same, and is as ready to hear the prayers of faith at one time as another. There can be no objection to Christians being encouraged by favorable tokens, but to be discouraged because these cease, and in consequence to sink down into despondency, is wrong.

God sometimes, indeed often, tries the faith of his people, by causing a cloud to intervene, and darkness to surround their prospects; but if their faith stands the trial and is increased by it, a more abundant display of mercy is needed.

Often he seems to shut his ears to their most fervent cries, and the heavens over their heads appear to be brass and the earth iron, and after all their efforts the revival seems to decline, rather

than advance. This is for a trial of faith. This is designed to lead them to a simpler trust in God, and a more unwavering confidence in his promises. If the trial results in this, a mighty renewal of the blessing will be experienced, and the revival will progress with greater power and effect. But if their faith sinks in the trial, and they let down their hands, the Spirit departs and the work stops.

Christians are sometimes discouraged by opposition. This should never be the case. Opposition to a revival of religion, though in the highest degree wicked and dangerous, affords no ground for discouragement. Satan will always move in the greatest force, and manifest the greatest rage, when his kingdom is in the greatest danger. And it perhaps might admit of some doubt whether that revival were genuine, whose progress Satan could watch unmoved. Therefore opposition by the agents of the devil, is not to be regarded as a discouragement. Though they may rage and strive, still the work of God must progress. Though earth and hell oppose, God will pursue his undisturbed course, and his enemies must either break or bow. C. Y.

STATE OF RELIGION IN VERMONT.

We learn from the Vermont Chronicle that the General Convention of Congregational and Presbyterian Ministers in Vermont, met at Montpelier, on Tuesday the 11th inst., and was opened with a sermon by the Rev. R. Smith, of Burlington, from 1 Tim. ii. 5.

We make the following extracts from the Report on the state of Religion within the bounds of the General Convention:

In the summary view taken of the several Associations, we have omitted several things noticed by the delegates from almost all the Associations, for the purpose of presenting them in a condensed form in this place.

Your Committee notice, with particular delight, an increasing spirit of prayer, as appears from the formation of numerous associations, some of males, and some of females, for this object. We sincerely hope that this spirit will increase, and spread, and never tire. It ought never to be forgotten that humble, fervent, believing prayer is the strength by which the Christian prevails with God. If he have not this spirit, furnish him as you will with all other means and qualifications, he appears no better than a soldier complete with weapons, but without an arm to wield them.

The promotion of temperance. We rejoice that this subject is beginning to assume a commanding attitude and to challenge that attention which it has long solicited with little effect.—Wherever men have had the virtue to deny themselves, or the magnanimity to resist a shameful custom, long enough to make a fair experiment, it has been fully demonstrated that ardent spirits is not required by the laws of courtesy or the necessities of labor. By the exertions of societies and individuals in many towns, a great check has been given to that loathsome vice which completes the degradation of degraded man. In one of the first towns in the state, we learn that, from the best information that could be obtained, less than half the quantity of ardent spirits was consumed the last year that had been consumed in former

years. Gentlemen of every rank and employment there, and in other places, have become convinced that to be treated politely is not to be treated with ardent spirits.

Your Committee hope that they shall not be considered as intruding upon the duties of an appropriate Society by a short notice of Sabbath Schools and Bible Classes. Accounts of these are most animating. In several Associations Sabbath Schools are established in all the towns, and Bible Classes to a considerable extent. In some of these schools are found not only the tender beauty of the little child and the ripened loveliness of youth, but the hoary parent is seen accompanying his children, accounting it as an honor to sit with them at the feet of Jesus in his Sabbath School. Of the utility of these institutions can any one doubt when, from statements made relative to several towns in which have been revivals, far the greater part of the younger class of converts were such as had received instruction in Sabbath Schools? If upon further inquiry this should be found *universally* the case, it would be nothing unaccountable or surprising. For since the vast dereliction of family instruction by which the moral and religious character of New England has long been sinking, this seems the only expedient as yet discovered, by which the moral power of the Gospel can be brought to bear upon the minds of the rising generation. Let every Christian, then, cherish this institution in his heart's core. Let him enliven it with his smiles and water it with his tears. And let him not think of diminishing his care until the necessity shall be superseded by a restoration of that domestic religion, that fireside instruction, which was the glory of our fathers—which laid the foundation of our churches, and gave their noble character to our civil institutions.

The hearts of your Committee have been suddenly warmed by hearing from every Association 'the Monthly Concert of prayer is observed in most of our churches,' and as suddenly chilled by the addition of these words, "*by a few.*" There cannot certainly be a Christian who being acquainted with the object of the Monthly Concert, would not approve it. We presume there is scarcely a church in which the Concert is not established. And we are astonished at the apathy of feeling among us in regard to this subject. We thought that Christians were benevolent—that they loved their fellow men—and if they could do nothing else, would at least pray for them. And the Monthly Concert is attended, "*by a few!*" We thought they held to the efficacy of prayer, and believed that the promise to their adored Savior was to be fulfilled in answer to prayer. And the Monthly Concert is attended, "*by a few!*" Do Christians love their closets—do they love the cause of God? Do they sympathise with the distant missionary under his privations—his labors—and sufferings? Do they think of those who have gone from the circle of their own sons and daughters? Do they remember Parsons, and Fisk, and Mosely, and others who have died in the cause of missions? Do they admire the patience, the kindness, and the perseverance of the female missionaries? When they have wept for a Judson in prison and in irons, have their feelings been elevated by contemplating the more than manly fortitude and courage of that minis-

tering angel, his beloved Ann? When he has looked on that little playful son, dedicated to the Lord, and has thought that one day he may wield the word of the Spirit, or perhaps wear the crown of martyrdom, in some heathen land—when that little daughter on his knee has clung to his neck and pressed her warm kisses on his cheek, and he musing has thought that ere her bloom is past she perhaps, like Harriet Newell and Lucinda Wright, may find her last low bed on missionary ground, has he wished to engage all the Divine perfections for the protection of his children?

Do Christians wish for the success of missions? Do they rejoice to hear that another tribe in full council, have gravely decided to receive their fathers, the missionaries, and submit their children to instruction? Do they rejoice when the sailor from the Pacific tells that another Island is waiting for the Law—when the breeze which has swept the ocean from distant India, reports that an infant has been saved from the alligator, a widow snatched from the funeral pyre, or a victim to Jugernaut, preserved from the crushing wheel by the benevolent influence of the Gospel? Do they rejoice to hear that a new translation is made, and another language,—the language of millions—has become the medium of truth to man, and of grateful praise to God? Are all the emotions of their souls excited when they hear that the spirit of persecution and the spirit of the martyrs are rekindling together, in the land where the Lord was crucified? Why, then, we may adjure them by the blood of their redemption, why do they not, next to the Sabbath, esteem the first Monday in the month their principal holy-day? Why do they not run with breathless haste, and in the triumph of faith and with gifts prepared, to the standard which on that day appears on all the high places of Zion? Why is not the number of fervent worshippers increased to a multitude, and that low murmur of supplication which is scarcely audible in the mountain breeze, swelled to a thundering roar and sent in full tone to the throne of God? Under such a view of the subject, that the Monthly Concert should be observed "*by a few*" only, we cannot but wonder, and well might we weep.

Intelligence from foreign bodies in connexion with this, is of the most interesting character, though we have not time for particular details.—We will however claim the mournful pleasure of mingling our tears with those of our brethren of the General Assembly, while they mourn over the vast moral deserts through which their connexion is extended. And we will challenge a full share in their joy, that the year has been distinguished for mercies, has been "*emphatically a year of revivals.*"

Our brethren of Connecticut we congratulate on the healthful state and improving character of their churches, and the triumphant progress of religion among them.

With our brethren of New-Hampshire we rejoice that the year has been "*a year of the right hand of the Most High.*" That by the good spirit of our God, many of their "*old wastes*" have been built up, and new life and vigor imparted to some churches on the point of becoming extinct.

In the afflictions of our brethren we mourn. In their consolations we are comforted; in their prosperity we prosper; in their blessing we are blessed.

In their prayers and thanksgivings we cordially unite. And may the union of our hearts be increased, both in purity and strength, until perfected in the bliss of heaven.

RELIGION.

The following estimate appears in a work said to be compiled from official documents, which has been recently published in France, on the subject of the religious persuasions of the population of Europe:—

England and Wales,	6,000,000	Church of England.
	6,000,000	Dissenters.
Scotland,	1,500,000	Presbyterians.
	500,000	Other Sects.
Ireland,	500,000	Church of England.
	5,500,000	Catholics.
	800,000	Presbyterians.
	300,000	Methodists, &c.
Spain,	11,650,000	Catholics.
Portugal,	3,173,300	Catholics.
Austria,	14,000,000	Catholics.
	2,000,000	Protestants.
Hungary,	4,200,000	Catholics.
	3,646,000	Greek Calvinists,
		Lutherans, &c.
Germanic Confederation,	6,700,000	Catholics.
	6,750,000	Protestants.
Low Countries,	3,500,000	Catholics.
	1,500,000	Protestants.
Prussia,	6,000,000	Lutherans.
	4,500,000	Catholics.
	1,000,000	Calvinists, &c.
Switzerland,	1,167,000	Calvinists.
	580,000	Catholics.
Sweden & Norway,	3,550,000	Lutherans.
Denmark,	1,700,000	Lutherans.
Italy,	20,210,000	Catholics.
France,	30,853,428	Catholics.
	659,000	Calvinists.
	280,000	Lutherans.
	51,000	Jews.
Russia in Europe,	39,000,000	Greeks not Catholics.
	8,000,000	Catholics.
	2,500,000	Protestants.
	1,894,000	Mahometans.
Turkey in Europe,	7,500,000	Mahometans.
	2,500,000	Christians.

REPORT OF A COMMITTEE OF THE MEDICAL SOC. OF N. YORK ON INTEMPERANCE.

The Report of the Committee appointed "to take into consideration such measures as it may be expedient for this Society to adopt, to check the alarming progress of Intemperance," having been read, the same was accepted and the following resolution adopted:

Resolved, That the Report be published under the direction of the Committee.

Sept. 10. JOHN J. GRAVES, Secretary.

It is with feelings of deep interest that the Medical Society of New York regard the efforts which benevolent individuals and associations are making in different parts of our country to arrest the progress of the wide spreading and desolating vice of intemperance, and they feel themselves called on by a sense of duty to lend their influence and co-operation to judicious measures, calculated to limit the prevalence of this destructive habit. These feelings are indulged from the fact that in the discharge of their professional duties, physicians are daily called to witness the irremediable mischief which the use of intoxicating liquors produces on the physical constitution and bodily health.

Among the evils which they are in the habit of

constantly seeing as results from their use, are impaired appetite for food, nausea, vomiting, and a sensation of faintness and sinking at the stomach, weakness and tremor of the limbs and body, headache, palpitation of the heart, great mental depression, and hypochondria, dyspepsia, chronic inflammation of the stomach and bowels, frequently ending in schirrus and ulceration, inflammation of the liver, terminating in enlargement, suppuration, or schirrus of the organ while its functions are destroyed or greatly impaired, inflammation of the pancreas, organic derangement of the kidneys and urinary passages, and enlargement and inflammation of the mesenteric glands. It is one of the most frequent causes of eruptions and ulcers in different parts of the body, gout, jaundice, dropsy and diabetes. It frequently gives rise to bleeding from the lungs, consumption, and diseases of the various organs of the chest. It is the most fruitful cause of inflammation of the brain and its members, bloody and watery effusion in that organ, epilepsy, palsy, apoplexy, and insanity. To these may be added the most frequent fatal disease peculiar to the intemperate, delirium tremens, or brain fever of drunkards.

The use of intoxicating drinks is a frequent cause of fevers, and those of the most fatal character, and, in short, there is no disease which is not rendered more violent in its nature, and embarrassing and difficult to relieve, in those addicted to this habit. Every physician, even of limited practice, must have been frequently deceived in his prognosis, and foiled and disappointed in his attempts to arrest the progress of the disease of the intemperate, while indulging anticipations of a happy result.

These appalling evils are not confined to the habitual drunkard, but likewise affect those who suppose themselves, and are regarded by others, as temperate; and the foundation of a fatal disease is frequently laid, before the cause is even suspected by the unhappy victim or his friends.

It is true these consequences do not, in every instance follow the use of strong drinks, and we sometimes meet with examples of the life of a common drunkard being prolonged to advanced age, but these occurrences are comparatively rare, and do not impair the universality of the rule that the habit cannot be indulged even to a moderate degree, without more or less expense to the constitution of the individual.

The great number which are prematurely cut off in the very prime and vigour of life, show how unavailing is the medical art in restoring health to a body diseased from this cause. Neither have the attempts which have been made to destroy the habit prematurely by means of remedies, been generally successful. Those which have been used for this purpose, are nauseous and disgusting drugs or medicines of an emetic quality.—The latter have been the most frequently employed, and although the habit has for a season been interrupted, the desire for the inebriating draught has usually returned, and the unhappy individual unless under the influence of very powerful moral restraint, has returned with increased avidity to his former habit and yielded himself a willing victim to its destructive influence.

From these facts it is evident that little can be done in reclaiming the habitually intemperate or

in remedying the many evils which indulgencies of this nature occasion to bodily health; and the great object should be to prevent the habit and the consequences which result from it by discountenancing the free and common use of intoxicating drinks.

In view of which, Resolved, that we will endeavor to impress upon the minds of our patients, on all suitable occasions the importance of abstaining from the use of strong liquors, and that we will use our influence to correct the popular error, that what is called a moderate use of them is conducive to health and permanently increases the strength or vigour of labouring people.

Resolved, that although the foreign admixtures which some of the water of our city contains, do in some instances disagree with individuals, particularly with strangers, yet the mingling of ardent spirits with it, and, using it constantly in this way is more certainly prejudicial to health than the use of water alone.

Resolved, That the profession generally throughout our state, and the Medical Societies of the different counties, be solicited to co-operate in discouraging the use of intoxicating liquor as a common drink, and that our delegate to the State Medical Society be instructed to use his influence with that body, to adopt measures to discountenance their use.

MISSIONARIES TO THE SANDWICH ISLANDS.

Two Missionaries from Kentucky, says the Western Luminary, are about to leave us for the Sandwich Islands. Rev. Lorin Andrews, licentiate of the Ebenezer Presbytery, has accepted an appointment, from the Board of Missions, to these Islands. He was married on the 16th inst. to Miss Mary Wilson, eldest daughter of the late Rev. Robert Wilson, of Washington, (Ky.) who will accompany him.

"A pleasing incident occurred during an examination held in a Sunday School, in or near London. The teacher, desirous of ascertaining how far the minds of the scholars had been influenced by religious instruction, asked generally the following question: 'If you had a crown of gold, what would you do with it?' One boy replied—'I would look at it;' another—'I would sell it;' but a little girl said—'I would do with it as the angels and heavenly spirits do with their crowns—cast it at the feet of the Lord Jesus Christ.'"

Obituary.

DIED,—At Hotchkistown, near this city, on the 12th inst. Chauncey Bunce, Esq. aged 46. He was a valuable citizen—He had been extensively engaged in the manufacture of paper for the last 25 years, and his enterprise gave employment and support to many individuals, and business and activity to the village in which he lived. His hand was ever open to the needy, and his life was marked in an eminent degree by the principles of good will to his fellow-men.

In this city, on the 13th inst. Mrs. Lois Gorham, wife of Capt. William Gorham, aged 50. Her death was occasioned by falling down a flight of cellar stairs, and striking upon her head, with such violence as to cause instant death.

At Litchfield, on the 6th inst. Mrs. Elizabeth Bissell, aged 72.

At Waterbury, (Salem Society) Mrs. Eunice Judd, widow of the late Mr. Chauncey Judd, aged 52.

Poetry.

OUR FATHER'S CALL.

Brethren, while we sojourn here,
Fight we must, but need not fear;
Foes we have, but we've a friend,
One who loves us to the end:
Forward, then, with courage go,
Long we shall not dwell below,
Soon the joyful news will come,
'Child, your Father calls, come home.'

In the way a thousand snares
Lie to take us unawares;
Satan with malicious art
Watches each unguarded heart:
But from Satan's bondage free,
Saints shall soon in glory be;
Soon the joyful news will come,
'Child, your Father calls, come home.'

But, of all the foes we meet,
None so oft betray our feet,
None betrays us into sin,
Like the foes that dwell within:
Yet, let nothing spoil your peace,
Christ will also conquer these;
Then the joyful news will come,
'Child, your Father calls, come home.'

MORAL REFLECTIONS.

Extract from "Hope Leslie."

"There is no solitude to the good or bad. Nature has her ministers that correspond with the world in the breast of man. The words, 'my kingdom is within you,' is worth all the metaphysical discoveries ever made by unassisted human wisdom. If all is right in that 'kingdom,' beautiful forms and harmonious voices surround us, discoursing music; but if the mind is filled with guilty passions, and recollections of sin, and purposes of evil, the ministering angels of nature are converted into demons whose 'monstrous rout are heard to howl like stable wolves.' Man cannot live in tranquil disobedience to the law of virtue inscribed on his soul by the finger of God. 'Our torments' cannot become 'our elements.'"

Archbishop Usher, once preaching in Covent Garden Church, received a message from the King requiring his immediate attendance on business of the highest importance. He descended from the pulpit and told the messenger that he was then employed in God's business, which, as soon as he had done, he would attend upon his majesty to understand his pleasure; he then ascended the pulpit, and concluded the services as usual.

FORCE OF EXAMPLE.

Three things are necessary to constitute the most

powerful and influential man in the world: Sound principles, talents to explain and defend them, and examples to illustrate them. Lord Peterborough, when on a visit to Fenelon at Cambray, was so charmed with the virtues and talents of the Archbishop, that he exclaimed at parting, 'If I stay here any longer, I shall become a Christian in spite of myself.'

The gate which leads to eternal life is a straight gate, therefore we should fear; but blessed be God, it is an open gate, therefore we may hope.

For the Religious Intelligencer.

QUESTIONS IN REGARD TO UNIVERSALISM.

1. Do not the laws of all nations consider a belief of future rewards and punishments essential to qualify a person for taking a judicial oath? And is not this to be taken as the general sense of mankind that the sanctions of eternity are necessary to make men tell the truth? And are not all Universalists disqualified from being witnesses, or civil officers, or acting in any capacity where the laws require an oath?

2. Does a person ever become more tender in his conscience and more afraid of sin, by renouncing a belief of future punishment and embracing Universalism?

3. Does Universalism ever produce a reformation from vice to virtue?

4. Does any body know an instance in which a man was made better in any respect by becoming a Universalist?

5. Does any Universalist live in the practice of the peculiar duties of religion, such as *daily*, secret, and family prayer, &c.

6. If this life only is a state of discipline, and there is no such thing as suffering beyond the grave, is not death a blessing? And were not the inhabitants of the old world better off than Noah? Was it not the children of Israel who were punished instead of the devoted Canaanites? Would it not have been better if the apostle John had hanged himself when Judas did?

7. Is it religion which makes nine-tenths of the drunkards and blasphemers Universalists?

8. If God can maintain his government, and bring sinners home to glory, and subdue all creatures to obedience, by the simple exercise of his mighty power, without future punishment, why can he not do it as well without present discipline? And if he can do it, why is it not just as inconsistent with goodness to inflict temporal suffering as to inflict eternal suffering?

THE annual meeting of the Auxiliary Missionary Society for the City of New-Haven, will be held on Monday Evening next, October 1st, at 7 o'clock P. M. in the North Church, at which time it is expected Addresses will be made by a deputation from the Board of Commissioners for Foreign Missions.

M. A. DURAND, Cor. Sec.

New-Haven, Sept. 25, 1827.

Terms of the Intelligencer.—In advance, \$2.50. Seven copies, \$2, with an allowance of 10 per cent. to agents.

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